THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"It is not worldly wisdom that is required to win souls—great learning, knowledge of science and philosophy. It is spiritual wisdom that is needed—the wisdom that comes down from God, the wisdom of faith, of love, of prayer, of humility."—DR. J. R. MILLER.

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NECESSITY OF GOOD WORKS.

"CEASE attempting to earn God's salvation by your doings." This statement is the substance of a small pamphlet that has come under my notice, the purpose of which is apparently to point the way to life eternal. That the way thus pointed out is not the straight and narrow way spoken of by the Savior is evidenced by the great number that are going in thereat. It is not to be wondered at that so many are attracted with this easy way of gaining salvation, when it is taken into consideration that mankind are all prone to lean toward the point of least resistance. The easiest way of accomplishing anything is the one that appeals to the people the most. It is not, therefore, to be expected that anyone is going to put forth an effort to be saved, when taught by professed religious authorities that a mere confession of the lips, a crying out of "Lord, Lord," will bring that much desired blessing. This way of getting the greatest of God's gifts to man is about the nearest to getting something for nothing that can be imagined. A proposition that all know is nigh impossible.

Getting something for nothing is just as unnatural and impossible as an effect without a cause. It seems to be decreed that any height of accomplishment to which man may attain is only reached by effort. No one has gained the top round of the ladder of success without hard work and persistent striving. No doubt all would delight to excel in some of those accomplishments of art, such as music, painting, acting, etc., but are prevented from doing so because they lack the will and courage necessary to make the effort to reach the top. It is true that there can be no reaping

where there has not previously been a sowing. While nature provides the seed and reaping time, man must do the sowing and reaping. This idea seems to underlie all of God's providence to man. He placed all needful things, including eternal life, within the reach of man, but the latter must stretch forth his hand and gather, or not receive.

The Prophet Joseph Smith said, "There is a law, irrevocably decreed in heaven, before the foundations of this world, upon which all blessings are predicated; and when we obtain any blessing from God, it is by obedience to that law upon which it is predicated." This declaration leaves no room for an effect without a cause, or the possibility of something coming from nothing. Notwithstanding this great truth, professed religious leaders, who in common with the rest of mankind have to strive for whatever they get, tell their flocks that salvation, which should be the object of every one's best effort, can be had for nothing. The idea of man working for this great blessing is, according to such teachers, "adding sin to sin." Not only is such a doctrine unreasonable and unnatural, but it also unscriptural and contrary to the teachings of Christ and His apostles.

When asked by the rich young man, "Good Master, what good thing shall I do, that I may have eternal life?" Jesus answered: "If thou wilt enter into life, keep the commandments. * * * Sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." This teaching of the Savior is very easily understood, and stands out in direct opposition to the teaching that there is nothing for man to do to be saved. If the Savior desired to teach that obedience to commandments and good works were unnecessary, He would certainly have done so in this case. Again, in answering a similar question put by a lawyer, He endorsed this answer, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Now, to love the Lord means to keep His commandments. The teachings of the Savior on this point are: "He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my father, and I will love him, and will manifest myself to him." (John 14:21.)

True it is recorded in John 3: 16, that "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." That statement of the Savior certainly does not exclude the necessity of works. The use of the word "believeth" implies the doing of the works suggested. The man who believes in education always works for it by striving to educate himself or his children, or using his means and influence along educational lines. If he said he believed in learning, and did not exert himself in that direction, his statement could be justly doubted.

There is no reason for misunderstanding what the Savior meant when He used the word "believe," for He emphatically explained Himself in John 14:12, when He said: "Verily, verily, I say unto you, he that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." We are all more or less acquainted with the works of the Savior, but it should be borne in mind that, besides living a life that has set a moral example which He wished men to follow, He also obeyed the laws of the gospel which He established by going down into the waters of baptism, declaring "thus it becometh us to fulfill all righteousness." The Savior's life and teachings plainly indicate the necessity of obedience to all His teachings and sayings. They were given in order that man might conform his life to them, and thus prepare himself to inherit eternal life.

Nowhere does the Savior justify men in selecting a few of His commandments and obeying them, and rejecting as unnecessary all the rest. He tells us, "Therefore whosoever heareth these sayings of mine, and *doeth* them, I will liken him unto a wise man, which built his house upon a rock. * * * And everyone that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand." The rich young man was impressed with the necessity of complete obedience when, after telling how he had obeyed the laws from his youth up, he found that it was still required of him that he should sell all he had and follow Christ.

As would naturally follow, those whom the Savior left to carry on the work after His death were equally as emphatic in their teachings that good works and obedience are required of sincere believers in Christ. The apostle Paul, some of whose sayings are quoted to uphold the idea that belief in Christ is sufficient and good works not required, in writing to the Romans, whom he addresses as "beloved of God, called to be saints," says that God "will render to every man according to his deeds: to them who by patient continuance in well-doing seek for glory and honor and immortality, eternal life: but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil * * * For there is no respect of persons with God." The apostle is here addressing those who have accepted Christ by complying with the ordinance of baptism (Romans 6:3-5), but still urges the need of their "patient continuance in well-doing." Again, in writing to the saints of Ephesus, whom he refers to as the "faithful in Christ," he says: "Wherefore putting away lying * * * Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more. * * * Let no corrupt communication proceed out of your mouth, * * * And grieve not the Holy

Spirit of God, whereby ye are sealed unto the day of redemption." (Eph. 4:25-30.) "But fornication, and all uncleanness, or covetousness, let it not be once named among you, as becometh saints. * * * For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolator, hath any inheritance in the kingdom of Christ and of God." (Eph. 5:3-5.)

After such statements as the foregoing, addressed to believers in Christ and saints, it would make Paul "a house divided against itself," to quote him as an advocate of salvation without obedience and works. He evidently felt that the time would come when false teachers would attempt to instruct otherwise, and cautions the saints thus in the sixth verse of the fifth chapter, "Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience."

The apostle James might also be quoted (Jas. 2: 14-26) in support of the necessity of works. Yet in the face of all this, the Protestant world still clings to the doctrine that belief alone is sufficient. Well might Jeremiah exclaim, "The gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity and things wherein there is no profit." The doctrine of belief alone might be said to be an expression of the inclination of man to get something for nothing.

Norwich. A. T. JOHNSON.

MINUTES OF LEEDS CONFERENCE.

THE Leeds conference was held in Labor Church, Peckover Street, Bradford, May 12th, 1912, President Robert A. Brighton presiding. There were in attendance: President Rudger Clawson, of the European mission; Elder E. Taft Benson, of the Liverpool office, and President Robert A. Brighton and twenty-two elders of the Leeds conference.

The morning session convened at 10 o'clock. Opening hymn, "Come, thou glorious day of promise." Invocation by Elder J. Morgan Lake. Singing, "An angel from on high."

The sacrament was administered by Elders John W. Burton and William D. Hoover, assisted by Elders E. C. Rigby, H. East, A. H. Shaw and J. R. Bellamy. Sacramental hymn, "Again we meet around the board."

President Brighton welcomed all to the meeting, and asked for their faith and prayers while together.

Elder Herbert East dwelt upon the first principles of the gospel, explaining also the personality of God, and stated that when we understand the true nature of Deity, our faith in Him will grow and naturally lead to repentance. Baptism must then follow, the mode and purpose of which he also proved from scripture.

Elder Melvin J. Benson bore testimony to the Divinity of the

gospel as taught by the Latter-day Saints. He explained how the seeds of truth will grow and flourish when planted in productive soil. Compared the parable of the sower with the spread of the gospel. Said those who accept the truth and obey it have untold blessings awaiting them.

Elder William D. Hoover favored with a solo, entitled "Face to face."

Elder A. H. Shaw spoke of the necessity of coupling works with belief in order to gain the eternal life promised by the Savior. Faith manifests itself by works, and the two bring salvation, which is the fruit of our labors. This is similar to the laws of soil cultivation, for, according to such, it takes work to produce a good harvest.

Elder Thomas G. Harrison sang, "Nearer, my God, to Thee."

President Clawson was glad to meet again in a worshiping capacity, and to have the privilege of singing praises to God. He spoke of the beauty of the principle of faith. Said that God was literally the Father of our spirits, and Jesus Christ His Only Begotten Son in the flesh. We must acknowledge the word of God as final authority on religious truth, for the words of man are only counterfeit. He spoke very plainly on the necessity of accepting the principle of baptism for the remission of sins. Showed that it is necessary for the true followers of Christ to continually receive instructions from Him. The Church of Christ is built upon the rock of Divine revelation, and not upon man. Said Joseph Smith was a prophet of God because his predictions have been and are being fulfilled. Read and commented on the 4th section of the Doctrine and Covenants.

Closed by singing, "We thank Thee, O God, for a prophet." Prayer by Elder Edward L. Fullmer.

The afternoon session convened at 2 o'clock. There were two hundred and fifty-seven present. Singing, "The Spirit of God like a fire is burning." Prayer by Elder Warren J. Lindsay. Singing, "How beauteous are their feet."

Elder E. Taft Benson dwelt at some length on the principle of obedience, stating that through the laws of the same all blessings are attainable. He illustrated this principle by pointing out the harmony that prevails among the heavenly orbs as a result of the operation and observance of Divine laws.

Sister Mabel Holdsworth, of Huddersfield, favored with a soprano solo, entitled "Peace and rest."

Elder Elmer C. Rigby told of the restoration of the gospel, through modern revelation; and spoke of the visions of Joseph Smith, and of the coming forth of the Book of Mormon. The Latter-day Saints teach the commandments of God and not the doctrines of man, for man has gone astray.

Sister Florence Briggs, of Pudsey, favored with a contralto solo.

President Brighton presented the general authorities of the Church for the sustaining vote of the saints. The voting was unanimous.

President Clawson honorably released Elder Brighton as president of the Leeds conference, that he might be transferred to the London conference, where he will further prosecute his missionary labors, and where he hopes to get relief from partial deafness by consulting a specialist. The saints gave him a hearty vote of thanks. Elder Melvin J. Benson was appointed and sustained as successor to President Brighton.

Elder Benson expressed his willingness to do all in his power to magnify the office to which he had been called, and asked for the support of the saints.

President Brighton then presented the local authorities of the Church, and they were unanimously sustained.

President Clawson spoke of the importance of upholding and sustaining, by our faith and prayers, those who had been voted into office. He said it was a privilege to vote for prophets and apostles and servants of God. He explained clearly how we got these prophets, and spoke of them in their relation to the Church of Christ, for the latter, he said, is incomplete without them.

It was announced that a baptismal service would be held on May 18th, 1912, when about twenty persons would be immersed.

Singing, "Sweet is the work, my God, my King." Prayer by Elder Henry R. Perry.

The evening service commenced at 6 o'clock. There were three hundred and ninety-seven present. Singing, "Onward, Christian soldiers." Invocation by Elder Edwin E. Pinckney. Singing, "What was witnessed in the heavens?"

Elder Irvin S. Noall read the labor and statistical report for the previous six months. He bore testimony to the truthfulness of the gospel of Christ as it has been restored to the earth in these days, and spoke of the opposition that is encountered as a result of teaching the same. God is the author of truth, and it is destined to eventually win.

Dr. George H. Higgins spoke of the naturalness of revelation, when we comply with the requisite conditions. He bore a strong testimony to the truth of the restored gospel and the Divine calling of Joseph Smith.

Elder Thomas G. Harrison sang "Abide with me."

President Brighton addressed the conference, encouraging the people to think and read, and ask questions, for those are the principal means by which we learn and progress. We should take counsel together, and try to strengthen each other's faith. He left his parting blessing with the saints, and urged them to remain true to the work and to acknowledge God in all things that they may be acknowledged of Him at the last day.

Sister Ethel Walker very beautifully rendered the song, entitled, "Behold the dawn."

Singing, "Come, thou glorious day of promise."

President Clawson spoke of the testimonies obtained through our experiences, narrating one in which an afflicted mother sought peace and comfort in the Bible and in prayer, and being unable to find the gospel as taught by the Savior in the popular Christian churches, finally discovered it in the Church of Jesus Christ of Latter-day Saints. The affliction prompted her to make a searching enquiry, the answer to which will doubtless lead to her salvation.

The conference closed by singing, "O, my Father." Benediction was pronounced by Elder H. R. Ockey.

On Saturday afternoon and Monday morning two most interesting and instructive Priesthood meetings were held, in which President Clawson gave the elders some excellent advice and encouragement. A number of important questions pertaining to missionary work were asked and satisfactorily answered. The conference and Priesthood meetings were among the best ever held here.

IRVIN S. NOALL, Clerk of Conference.

MY PSALM.

All as God wills, who wisely heeds
To give or to withhold,
And knoweth more of all my needs
Than all my prayers have told!

Enough that blessings undeserved
Have marked my erring track;
That wheresoe'er my feet have swerved
His chastening turned me back;

That more and more a Providence
Of love is understood,
Making the springs of time and sense
Sweet with eternal good;

That death seems but a covered way
Which opens into light,
Wherein no blinded child can stray
Beyond the Father's sight;

That all the jarring notes of life
Seem blending in a psalm,
And all the angels of its strife
Slow rounding into calm.

And so the shadows fall apart,
And so the west winds play;
And all the windows of my heart
I open to the day.

—JOHN G. WHITTIER.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, MAY 16, 1912.

EDITORIAL.

THE ANTI-"MORMON" AGITATION AT SUNDERLAND.

THE spirit of intolerance, bigotry and persecution is still active in England, but is not so rampant and wide-spread as it was during the whole of last year. Our missionaries have encountered vindictive and serious opposition at Carlisle and Nuneaton, but the present "storm" centre is at Sunderland on the north, a Christian city of 151,162 population.

It is pleasing to note that conditions at Nuneaton have materially changed for the better. President Albert T. Smith, of the Birmingham conference, under date of May 6th, 1912, says:

"We held two good meetings in the hall at Nuneaton yesterday and they were very well attended, and we were not molested in any way, although a crowd gathered outside, but the police were on hand and no trouble ensued. I think we shall soon be able to go on as usual, and hold our regular services."

A peaceful, quiet and undisturbed meeting of the Latter-day Saints at Nuneaton is certainly in strong contrast to the violent mobbing accorded the "Mormon" elders in that city on Sunday, March 3rd, 1912, an account of which was published in the *Star* of March 21st, 1912.

Within a recent period some wild and demonstrative scenes have been witnessed in Sunderland, involving much anxiety and considerable bodily danger to the young "Mormon" elders who are laboring there.

That our readers may have a fairly clear idea of the situation, it is perhaps sufficient to say that the Church recently secured a small meeting-house property at Sunderland, in a respectable locality. In fact, the location is ideal. The house, which had been lately used as a garage, was originally built for school purposes. It was seen that it could be easily transformed into a beautiful and attractive little chapel, which was done at considerable expense, after its purchase by the Latter-day Saints. Thus the branch of our Church at that point was furnished a small but comfortable and commodious meeting place for the worship of the Lord, and thus the Church became a property owner and taxpayer under the British Government in the important city of Sunderland. Ordinarily, the acquirement of such a property, and its improvement, would reflect credit upon the purchasers and secure the hearty

approval of people generally, but not so in this particular instance. For some unaccountable reason, it seemed to arouse a spirit of animosity and hatred in the hearts of many people, and brought down a storm of persecution upon the heads of the unoffending elders.

Two or three excerpts from letters written us by Elder J. Eugene Lichfield, president of the Newcastle conference, whose headquarters are at Sunderland, will post our readers on the thrilling but unlawful occurrences which have recently taken place there. From his letter of April 16th, 1912, we quote the following:

"I wrote you last night and reported that everything was O. K. here, but to-day I have a different story to tell. At some hour after midnight on Monday, a crowd who had gathered around our meeting house pulled up the sign from its place on the lawn, wrenched off the props, and with them, it appeared, beat in the windows. At any rate, twelve of the windows were pounded out, lead, iron and all. We reported the matter to the Chief of Police, who informed us that the place was all right up to midnight, and that he had his detectives out, but as yet had discovered no clue to the perpetrators of the outrage. We later found the sign in a farmyard about a mile distant from the chapel, all broken up. We washed and repaired it as best we could, and again set it up at the place from which it had been taken.

"Representatives from various churches held an anti-'Mormon' meeting last night (Monday, 15th) for the purpose of taking up subscriptions to be used in 'ousting' the 'Mormons,' but we are still here and hope to remain. I have written the American Consul at Newcastle asking for such help as he can give us in maintaining our rights. The agitation has aroused great interest in our meetings, and if it continues the hall will be none too large for the accommodation of those who attend the services. We are all well."

On April 29th, 1912, President Lichfield wrote in part as follows:

"The agitation here has not abated. Last Wednesday (April 24th) our sign was again broken off its props, and the windows were smashed as before, and on Saturday night another window was broken. Saturday afternoon, about 2 o'clock, I caught a thirteen-year-old boy hammering away at the windows with his whip. He did not see me, so I took him in the act, 'red-handed,' and marched him into the building, where he was held until a policeman came in. His name and address were taken by the officer, who gave them to me. The boy was poorly dressed, and I do not think he had been there before. While I was leading him into the building he began to cry, and the noise he made soon raised a great crowd of people, who gathered around the building and became demonstrative. They made an effort to get the boy away from me, but I managed to push him inside and lock the door, which they hammered with a club until the police came and checked them. They said that if the boy was not released at once they would break in the door and murder me, but I held on to him and am still alive.

"Sunday night (yesterday) the meeting was crowded, and the services of four ushers were required to keep order. There was a great crowd of

people in the street near the building, but the police succeeded in keeping them back until we got away from the chapel. A number of the agitators followed us right to our lodge, throwing stones, horse manure and other objectionable missiles at us. It is customary for them to follow the elders from every meeting, and we only get rid of them by placing a brick wall between us. There are men here, evilly disposed, who are all the time stirring up the crowd against us.

"The Chief of Police has ways and means of ascertaining what is going on, but nevertheless I have furnished him with such information relative to these happenings as has come to my knowledge. The American Consul at Newcastle has written me saying that he had taken up the matter with the constabulary. We are all well and feeling fine under the circumstances."

On May 6th, 1912, President Lichfield again wrote as follows:

"I write to inform you how we are getting on. There is not much improvement in the situation—in fact, so far as rioting is concerned, it seems to be getting worse instead of better. We cannot walk along the street without being molested. On Saturday night (May 4th), while passing along a crowd gathered and began to follow us. They were exceedingly turbulent, unruly and vicious in behavior. It was with great difficulty that we got away from them. I was not quite so fortunate as my companions, who skipped away unscathed, for rough hands took hold of me and violently wrenched all the buttons off my coat, but I succeeded in escaping without bodily harm.

"On Sunday night (May 5th) the crowd followed us, as usual, to our lodge, pelting us with stones, etc. As nearly as I could judge, there were at least two thousand people in the street waiting for us to come out of the chapel. The police accompanied us home and drove the crowd away from the lodge, but not until they had pelted the door with stones. We had better police protection Sunday night than upon any previous occasion.

"The result of the agitation up to date is that the Sunday night meetings are crowded to the door, making it necessary in some instances to turn people away. Those who come for the purpose of making a disturbance are denied admittance. We are all well, but feel somewhat like Stephen of old when he was being stoned."

In reading these letters one might well exclaim — Is this the twentieth century or are we still living in the dark ages? Who would have supposed that in modern Christian (?) England such scenes as herein described could take place.

A half-a-dozen exemplary, harmless and unoffending young "Mormon" elders were diligently prosecuting their missionary labors at Sunderland in a lawful, legal manner without infringing upon the rights or liberties of any man, woman or child, when they were set upon at various times by a frenzied mob who were bent on doing them bodily harm, as evidenced by the throwing of stones and other missiles. Should the question be asked, If they were innocent of offense, how do you account for the attack upon them? The answer is this. They are being persecuted not

for what they teach, but for what people are led to believe they teach; not for what they are doing, but for what people are led to believe they are doing. This is the whole matter in a nutshell. Many lying reports and foul misrepresentations concerning the Latter-day Saints have gone out to the world through the press, and otherwise, to their hurt and present injury. The poor, suffering public have been grossly deceived. The "Mormon" missionaries are answerable to the laws, but we have yet to hear of a case where one of these men has been charged and convicted of any unlawful act. We have yet to hear of any man or woman in England who has been persuaded or enticed to emigrate to Utah, or anywhere else, by these missionaries. Charges were made against them last year in reference to two or three parties who had emigrated, but, like the story of the stolen wife, fell to the ground for lack of evidence. In fact, we have sworn affidavits from the parties in question saying that they emigrated of their own free will and not under the advice, counsel or inducement of anyone. Our wish is that the English saints would remain here and help to strengthen and build up the branches of the Church in the British mission.

We would like the people of Sunderland to know that our presence and work in their beautiful city is ample evidence of the purity of our motives and the righteousness of our lives. We want them to know, and not only them, but the people of all this land, that the "Mormon" missionaries are preaching the gospel of Jesus Christ, as recorded in Holy Writ, and living by its precepts; we want them to know that their message is a message of love, peace, joy, happiness and goodwill to men. These missionaries are not transients, and do not work in the dark. Their methods are fair and generous, open and above board. And, lastly, we want the people of Sunderland to bear in remembrance that we are property owners and taxpayers under the benign government of Great Britain, and as such are entitled to kindly consideration and protection under the law. We ask for fair play and have a right to expect that condemnation will be reserved at least until after conviction of the offense charged.

RUDGER CLAWSON.

COMBATTING ANTI-"MORMON" PICTURES IN BRISTOL.

LAST week we were visited by the well-known moving picture called "A Victim of the Mormons," which has been exhibited in a number of places throughout England. In some instances it has accomplished the purpose of the originators, by turning many people against the Latter-day Saints. But we are pleased to report that in this case the picture has done more in placing the truth concerning the "Mormons" before the people than any other

thing that has, so far, turned up, while discharging our duties as servants of the Lord.

On seeing large placards about the town, advertising the picture, we decided to visit the manager of the theatre, which we did. We were kindly received by him, and he was very considerate regarding the matter. He explained to us that inasmuch as he had advertised the picture he could not disappoint his patrons by not showing it. However, he granted us the privilege of distributing our literature to those who entered the theatre. With this permission granted, we stationed an elder at each entrance (on the inside) to every performance at which the picture was exhibited, and all who entered, with but few exceptions, received tracts giving the true character of the Latter-day Saints, and also offering a reward of £200 if such occurrences as were pictured up could be proven. We continued the whole week unmolested. As a result of our labors, we had an unusual number of investigators at our Sunday night's meeting.

After expressing our thanks to Mr. Livermore and his employees for the kindness they had shown us in allowing us this privilege and supporting us in our work, Mr. Livermore explained to us that he had no intention whatever of misrepresenting us by taking on the picture, but was pleased to know that he had done us some good by granting our request, that our side of the question might be presented to the people. Mr. Livermore is a member of the city council, a man of considerable influence, and is held high in the estimation of the general public. His lecturer, Mr. Cecil, has been to Salt Lake City, and played on the Salt Lake stage some twenty eight years ago. He spoke very highly of Salt Lake City and its people. He testified that Salt Lake is one of the prettiest spots on earth. "It is like a flower garden in the midst of the desert," said he. It can be readily seen that such testimonies would naturally have a great influence.

We are progressing rapidly in our work, and the feeling of opposition that has existed is gradually passing away.

Bristol, May 7th, 1912. J. E. SALISBURY, Conference President. J. THURMAN SMITH, Secretary.

FROM THE MISSION FIELD.

Elder A. E. Money Convalescent.—We are gratified to learn that Elder A. E. Money, of the Irish conference, who was recently operated on for appendicitis, is able to be around again, and is rapidly regaining his former health and strength.

Baptisms.—A baptismal service was held at the Swan Baths, Norwich (Norwich conference), Sunday, May 5th, 1912, at which

five souls were initiated into the fold of Christ, Elder John W. Watts officiating.

A baptismal service was held at the Corporation Baths, Coventry (Birmingham Conference), Sunday morning, May 5th, 1912, when five souls were added to the fold of Christ, Elders Albert Smith and James M. Jones officiated.

A baptismal service was held in the Townhead Baths, Glasgow (Scottish conference), on Saturday, May 4th, 1912, when one soul was added to the Church, Elder John B. Taylor officiating.

Relief Society Bazaar.—On Monday afternoon, April 15th, 1912, a bazaar was held at St. Stephen's Chambers, Norwich, under the auspices of the Relief Society. A very tasty lunch was served, which was donated by members of the society. A small admission fee was charged, and refreshments were sold. The gathering was a financial success, the net receipts being £4 16s. Both saints and friends spent an enjoyable afternoon.

The bazaar was followed in the evening by a successful social, which was held in honor of President F. B. Hammond, who has been at the head of the Norwich conference for the past twenty-two months, and has now been honorably released to return home. An interesting program was rendered, followed by refreshments and games. President Hammond was presented with a traveling rug and also a book entitled, "Highways and Byways of East Anglia," as tokens of love and respect from the elders, saints and friends. All joined in wishing him God-speed on his visit to the Continent and a safe and happy return to his home and loved ones.

"Titanic" Benefit Concert.—At "Deseret," High Road, South Tottenham, London, on Saturday evening, May 4th, 1912, a very successful concert was given in aid of the sufferers of the *Titanic* disaster. It was well attended by an appreciative audience, and the program was rendered most enjoyably. The spirit of the occasion was felt by all, and the concert was a success, both artistically and financially. Alderman E. H. Tripp, formerly mayor of Finsbury, London, officiated as chairman of the evening, and made some appropriate remarks concerning the purpose of the concert, saying that his personal knowledge of the "Mormon" people was such that he was not at all surprised that they should be among the first to contribute their means and their talents to such a deserving cause. He had had the opportunity of visiting them in their homes in Utah, and bore record to the fact that in his travels he had yet to come across a more charitable people, not only among themselves, but to every needy person with whom they came in contact. Several local friends contributed to the program with songs, piano selections and recitations, which were of the highest order, and many thanks are due to them for their participation in making the concert a success. One local friend kindly printed

the tickets free of charge, and several tradespeople assisted in selling and distributing tickets. After paying all expenses, a sum of £5 6s. 5d. was realized, which was turned over to the London fund for the relief of the *Titanic* sufferers.

District Meetings.—On Sunday, April 21st, 1912, President J. E. Lichfield and five traveling elders held three successful sessions of a district meeting at Middlesbro' (Newcastle conference). Meeting was called to order at 10:30 a.m. President J. E. Lichfield welcomed all present. Brother John Cook, superintendent of the Middlesbro' Sunday School, reported the organization as in a flourishing condition. A majority of the teachers were keeping the word of wisdom, and were also tithe payers. Elder Joseph Parmley showed the necessity of conforming to the law of baptism. Elder D. A. Robison, president of the Middlesbro' branch, reported the work as progressing. Related some experiences of his first mission. At the afternoon session, Clerk Joseph Parmley presented the general and local authorities, who were unanimously sustained. Elder M. G. Brixen discoursed on the Godhead. Gave a number of scriptural references showing the nature of the personages in the Godhead. Elder Joseph V. Ford said in order to gain eternal life, it is necessary to overcome and repent of our sins, and become perfect even as our Father in heaven is perfect. In the evening Elder A. G. Brain spoke on the work being done by the Latter-day Saint elders. The missionaries are in all parts of the world, preaching the restored gospel of Jesus Christ. Elder Joseph V. Ford said the Latter-day Saints believed in worshipping God according to the dictates of their own conscience, and allow all men the same privilege. President J. E. Lichfield said we must have the kind of faith which will lead to works. Thanked all who had attended the meetings, and who had helped make them a success. Denied the charges that are being made against the "Mormon" elders. To add to the interest of the meetings, solos were rendered by Sisters Amy Wright, Edith Trow and Miss M. Griffiths.

Successful Socials.—A successful social was held March 29th, 1912, in the Highgate Road Chapel, Sparkbrook (Birmingham conference), in honor of Elder Alfred Fallows, who has been honorably released to return home. The hall was well filled with saints and friends. Games were played and light refreshments served. All joined to make the evening one of pleasure. As a token of remembrance, the branch presented to the departing elder a handsome and serviceable pocket wallet.

A most enjoyable social, under the auspices of the Hull Branch Relief Society, was held in Forester's Hall, Hull, April 23rd, 1912. An excellent and artistic program was rendered, refreshments were provided and games played during the evening. The hall was filled with an appreciative audience. About one half of those pre-

sent were strangers, who were very favorably impressed with the way the Latter-day Saints entertain.

On Friday, April 26th, 1912, a farewell social was held in Highgate Road Chapel, Sparkbrook (Birmingham conference), in honor of Brother Albert C. Woodward, who is about to emigrate to Zion. Games were played, after which light refreshments were served. Brother Woodward was presented with a pair of beautiful gold cuff links, as a token of the love and esteem of the elders and saints. A very pleasant time was spent by all.

The saints of the Manchester branch (Manchester conference) gave a very successful social at the Latter-day Saints' Chapel, Manchester, in honor of Sister Marie Aspinall, who is leaving for Canada. A splendid program was rendered and refreshments were served. President Rudger Clawson spoke on the beauties of Canada, and read Abraham Lincoln's favorite poem, "Oh, why should the spirit of mortal be proud?" Sister Aspinall was presented with a beautiful traveling rug. She expressed her appreciation of the gift, and thanked her friends and associates for the kindness and honor shown her. An enjoyable spirit prevailed throughout the evening, and all joined in wishing Sister Aspinall a pleasant journey to her future home.

A successful social was held in Westgate New Hall, Bradford (Leeds conference), Saturday, May 11th, 1912. Following the Priesthood meeting, at which President Clawson presided, the Relief Society sisters provided refreshments for the elders and workers. Afterwards a splendid program was rendered by members of the various branches and elders and friends. After the program, the sisters sold articles of wear which had been prepared during the winter months, to aid the poor fund, and the elders sold "candy" that they had made, to help to provide a Whitsuntide treat for the Sunday School children. All had an enjoyable time.

The sisters of the Relief Society at Lancaster (Liverpool conference), were happily surprised Monday evening, May 6th, 1912. After their regular meeting, they were invited into a large dining room, where Elders Wilford Reeder and Newton Jackson treated them to a very dainty luncheon. The sisters are to be complimented on their energetic spirit and the interest that is manifest in their organization. The elders feel to encourage them in their good work.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON III.—CONDITIONS AND INCIDENTS IN THE GROWING CHURCH.

Text: Acts 4: 31-37; 5: 1-11.

I. TIMES OF POWER AND BLESSING.

1. The perfect unity that prevailed.
2. Wealth and worldly rank disregarded.

II. All Things in Common.

1. Show how second great commandment is herein fulfilled. (Matt. 22: 39.)
2. Explain Order of Enoch, as revealed in modern times.

See "Articles of Faith," lecture 24, and references embodied therein.

III. Ananias and Sapphira.

1. Give recorded procedure on part of believers.
2. Relate attempted deception.

IV. The Sin and Its Consequences.

1. Folly of attempting to deceive God.
2. Awful consequences in this instance.

V. Sacredness of the Holy Priesthood.

1. Deceiving servants of God is virtually lying to God.
2. Necessity of honoring the Priesthood.

A WOMAN'S CHOICE.

Life brought two blossoms for her choosing—one
A fair white lily fresh with morning dew;
And one a rose nurtured in fuller sun,
Fiery of scent and hue.

"The lily choose," said Life, "and like a dream
Thy days shall glide beneath a peaceful spell;
But choose the rose, thou shalt have pain supreme
And bliss no tongue can tell!"

The lily or the rose? Ah, must she miss
Passion or peace? Sighing, she raised her head,
And took from Life love's flower of pain and bliss.
"Give me the rose!" she said.

DIED.

Roebottom.—At Wigan (Liverpool conference), April 21st, 1912, Sister Mary Jane Roebottom; born December 24th, 1891; baptized September 19th, 1909, by Elder Joseph Y. Card. She was a faithful Latter-day Saint.

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